

P. 20. 1. 287. Learn the truth of It. cleared from the false. — This timid essay in rationalism reminds one of similar efforts in Pindar (e.g. 07. i.). It is the product of a religious and unspeculative mind, not feeling difficulties itself, but troubled by other people's questions and objections. (See above on Teiresias.)

P. 20. 1. 292. The world-encircling Fire. — This fire, or ether, was the ordinary material of which phantoms or apparitions were made.

Pp. 21-23. 11. 330-369. — These three speeches are very clearly contrasted. Cadmus, thoroughly human, thinking of sympathy and expediency, and vividly remembering the fate of his other grandson, Actaeon, Pentheus, angry and tyrannical, Teiresias speaking like a Christian priest of the Middle Ages, almost like Tennyson's Becket.

P. 23. 1. 370. — The goddess "Purity" seems to be one of the many abstractions which were half personified by philosophy and by Orphism. It is possible that the word is really adjectival, "Immaculate One," and originally an epithet of some more definite goddess, e.g. as Miss Harrison suggests, of Nemesis.

In this and other choruses it is very uncertain how the lines should be distributed between the whole chorus, the two semi-choruses, and the various individual choreutae.

Pp. 25-26. 11. 402-430. — For the meaning of these lines, see Introduction to *Euripides* pp. lxi, lxi.

P. 28. 1. 471. These emblems. — There were generally associated with mysteries, or special forms of worship, certain relics or sacred implements, without

which the rites could not be
performed. Cf. Fldr.